

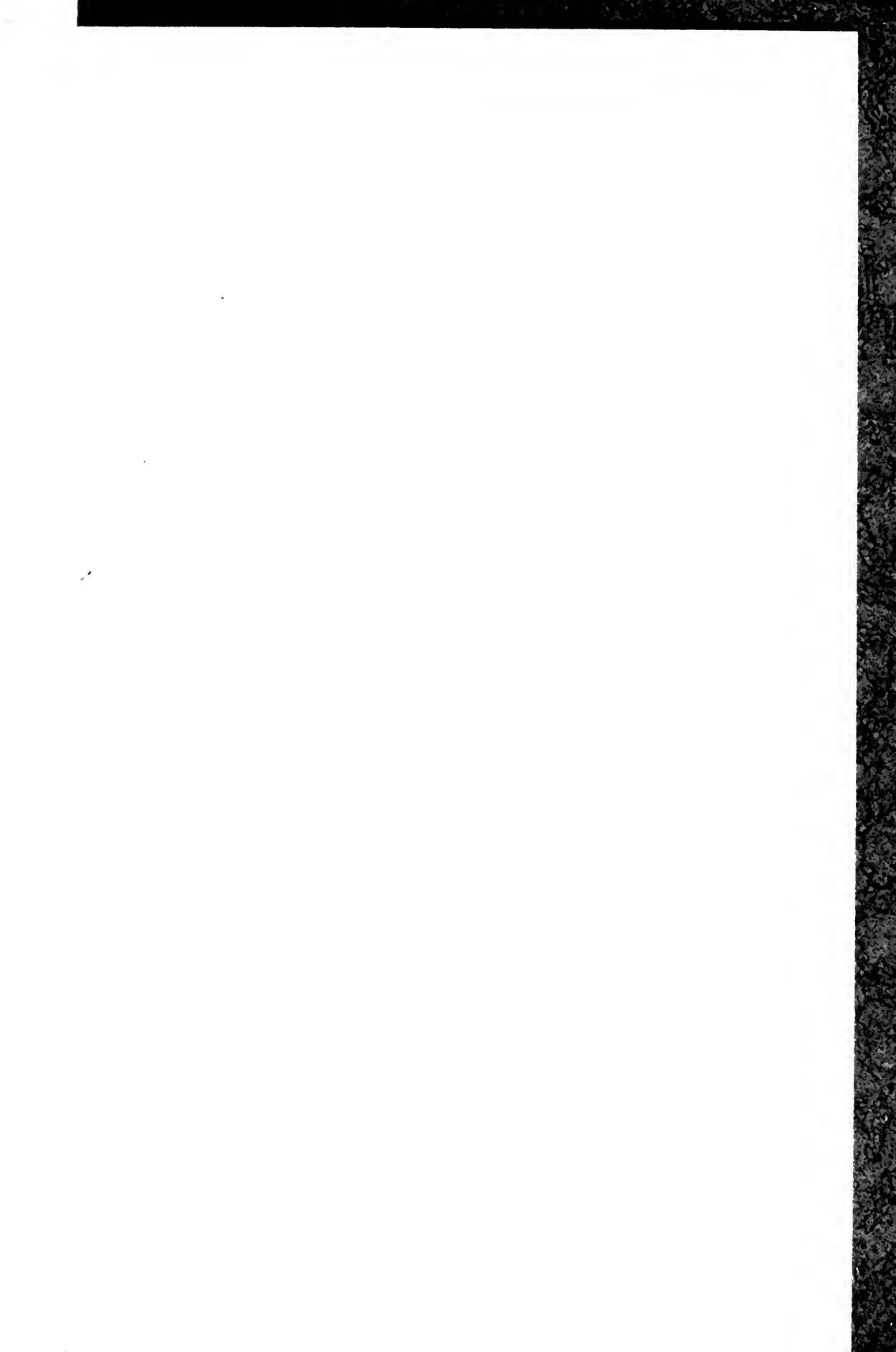
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ÉTUDES DE PHILOLOGIE ASSYRO-BABYLONIENNE

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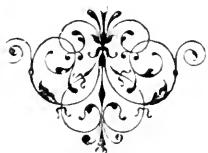
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The Cappadocian cuneiform tablets

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THE
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THE CAPPADOCIAN CUNEIFORM TABLETS

BY PROF. A. H. SAYCE

The discovery of the Cappadocian tablets was due to the sagacity of Dr Pinches, who announced it in the *Proceedings of the Society of Biblical Archaeology*, November 1881. The following summer Professor W. M. Ramsay purchased five more tablets of a similar nature at Kaisariyeh; upon these I published an article in the *Proceedings of the Society of Biblical Archaeology*, November 1882. Many of the characters, however, were erroneously identified by Dr Pinches and myself, the result being that the conclusions I drew in regard to the language of them were incorrect.

A considerable collection of similar tablets was subsequently made by M. Golénischeff, who was thus enabled to correct the erroneous values assigned to the characters by Dr Pinches and myself. Among others was the character *st*, the identification of which furnished a key to the decipherment of the texts. It soon became evident to M. Golénischeff that they were wholly, or in part, in a dialect of Assyrian. In 1889 he generously placed his copies of the tablets, as well as his discoveries, at my disposal—see my letter in the *Academy*, Sept. 7, 1889, p. 137, and in 1891 published copies of twenty-four of his tablets together with an introduction and a list of the characters and their values.

In the following year I published the first translations that had been attempted of fourteen tablets, along with an introduction and

philological notes, in the *Records of the Past*, new series, VI, pp. 113-131. Shortly afterwards in 1893 Professor Friedrich Delitzsch published a memoir in which he laid, once for all, the foundations of what I would term Cappadocian philology. Upon it were based the translations of some of the texts given by Dr Peiser in the fourth volume of the *Keilinschriftliche Bibliothek*, as well as those of the texts published by Dr Scheil in Chantre's *Missions en Cappadoce* (1898). Peiser's translations, however, were invalidated by his not recognising the signification of the key-word *hamustum*; this was pointed out by myself in the *Proceedings of the Society of Biblical Archaeology*, November 1897, p. 288, where I showed that it represented a "week" of five days, and was the sixth part of a month. Prof. Winckler at a later date independently made the same discovery.

The tablets come from the mound or mounds of Kara-Eyuk and Gyul-Tépè, 23 kilometers north-east of Kaisariyeh. The mound obtains its name of "Black Ruin" from the traces of fire which are everywhere visible in it and bear witness to its fate. The construction of its walls, which are of brick, as well as the pottery found in it, mark it off from the ruins of the Hittite cities in the vicinity.

The forms of the characters and the proper names found in the tablets belong to the era of Hammurabi. Like the institution of *limmu*, however, the proper names also make it clear that the city was an Assyrian, not a Babylonian, colony, though it was probably founded when Assyria was still a province of Babylonia. It was, in fact, the last outpost of Assyria in the north-west, at the end of the military road which led along the valleys of the Euphrates and Tokhma-su to the metal-bearing districts of Asia Minor. From this region copper was exported at an early period to Assyria and Babylonia, and it is probable that it was through this channel that the Assyrians derived their knowledge of bronze. The tablets show that lead also formed an article of export.

For some years I have made the Cappadocian tablets an object of study, but have refrained from giving the results of it in the hope

at the numerous tablets now in America would be published. But this hope does not seem likely to be fulfilled, I have determined wait no longer, and accordingly offer here some of the results which I have arrived. I will first give translations of the Golénischef tablets, and then of some others, including one of my own. — square brackets, [] denote a restoration, round brackets, () a correction of a character in M. Golénischef's copies. Parallel es., . represent a sign of division in the original between words.

Gol. I

1. VI *sigli* AZAGUD
 6 shekels of silver
 is-du a-at
 from the time
 A-sir-ta-a-a-ar
 of Asir-ta-ar
 mir *Gimil-Istar* *i-rab-bo*
 the son of Gimil-Istar bear interest;
 i-na si -in-dam? ?
 in ...
 ga-ma-rn-un
 the whole
 M-M-ha-ni *i-su*
 Hi-bani holds.

2. The discovery that *isdu* is the Ass. *istu* was due to Dr. Perse, — *at* responds with *hamastim* "week" in the other tablets, and is the Ass. *u* "time", "season".

Gol. V

1. II *ma-na* X *sigli* AZAGUD *i-z-i-ir*
 2 manehs 10 shekels of silver has lent
 A-sn-wa-ilu *Zashi-im-ilu*
 Asuwa-ilu; Zakim-ilu

3. *i-su* *u-na arhi* II KAM
 holds. After the second month
4. *i-sa-gal* || *u VI zu-be-e*
 he pays, and 6 *zuhē*
5. *u-za-ab* || *su-ma*
 he pays in addition. If
6. *la is-gul* || *a-na e-di-su*
 he has not paid, for each
7. *ma-na-um* || MAS *ma-na AZAG-UD i-sa-tim zi-ib-dam*
 maneh half a maneh of silver refined as interest
8. *u-za-ab* *u VI zu-be-e*
 he pays in addition and the 6 *zuhē*.
9. *ši* *Bar-ru-wa*
 Before Barruwa
10. *mār* *Na-ha-di-e*
 son of Nabadū;
11. *si* *Ar-za-na-mur-ka*
 before Arzana-murku
12. *a-hi-su* *ši A-ni-na*
 his brother; before Anina.

1. *izir* seems to be the Ass. *zirū* "to alienate", "divorce".

4-5. The value of the last character in *uzab* as well as the signification of the word was fixed by Delitzsch. *zuhē* and *zibdam* e.g. 1, 7 are from the same root, *zuhē* must be the name of a small coin into which the shekel was subdivided like the Babylonian *ši*.

6. *edisu* is the Ass. *edissu*, with *s* for *ss*.

7. "Silver of the fire", i. e. purified or refined metal.

GOL. VI

1. XIV *sigli* AZAG-UD
 14. shekels of silver
2. *i-zi-ir* *Bi-ra-di*
 has lent Biradi;

3. *A-sur-rabū* *i-su*
 Asur-rabū has (them)
4. *is-du* *ha-mu-us-tim*
 from the week .
5. *sa* *A-sur-ma-lik*
 of Asur-malik
6. *u* *En-na-Zu-in*
 and Enna-Sin.
7. *a-na* X *ha-am-sa-tim*
 After 10 weeks
8. *i-sa-gal* *su-ma* ||
 he pays (them back). If
9. *la* *is-ku-ul*
 he has not paid
10. *ki-ma'* *a-wa-at*
 according to the word
11. *ga-ri-im* || *zi-ib-dam*
 of the judge an extra fine
12. *u-za-ab* *arhi hi*
 he pays in addition. The month
13. *sa za-ra-tim* *li-mu-um*
 of sowing. the limmu being
14. *Ša-ga-ti-A-sur-na-da*
 Sagati-Asur-nada.
15. *su-ma* || *la-ma* || *ü-me-su*
 If during that period
16. *ha-ra-na* *i-ta-ra-iž*
 a journey he undertakes,
17. *i-na* *ku-ru-me-ti-su*
 in his board
18. *vzag-ud* *i-za-ti-ir*
 the money he reckons.
19. *si* *A-sur-rabū*
 Before Asur-rabū;

20. si *Id-sa-A-sur*
 before *Id-sa-Asur.*

11. In Got. XIX, 4-3 we have *garum Ganis* and *garum Burns* which seem to mean "chief magistrate" of Ganis and Burns; so also Got. XXI rev. 14. In Got. XXI, 1 *garim* is coupled with "the inspector?" of the cords". In the present passage "judge" would be the most natural meaning. But the chief magistrate of a town would also be judge. The proper name Garia could mean "my judge".

13. Other months mentioned in the tablets are Kuzallu (Got. III, 12), i. e. Sivan according to W. A. I. V, 43, 14; Sar or Ab-saraani (Got. IV, 7; X, 8); Napisti-Zuui (Got. XI, 9) which was before the harvest; Alpi-qawarta (Got. IX, 9) which was probably Iyyar; and Narma-du (Sayce 10). See also Got. VII, 14.

15. *lana* is replaced by *ina* in Got. IX, 17, thus demonstrating its signification. Cf. Hebr. "אָנָה".

16. The sense of the verb implies that *harana* is here "journey", "caravan", rather than "partnership".

17. Literally "in the cost of his food".

18. Since *rakzui* in Got. XVI, 10 is the Ass. *raksuni* *z - s* and *izatir* will represent *isatir* for *issafir*, i. e. *istafir* from *sataru* "to write"; *sadaru* "to arrange" is less probable.

GOT. VII

1. . . . *siqli* AZAG-ED *za-ru-ba-am*
 . . . shekels of silver pure
2. *i-zi-ir*
 has lent
3. *Zi-li-Istar*
 Zili-Istar,
4. *u* *Gimil-Ku-bi-im*
 and Gimil-Kubim
5. *u* *A-sur-bi el-a-wa-tim*
 and Asur-bēl-awatim
6. *i-su* *is-du* *ha-mu-as-tim*
 hold them from the week

7. *sa A-sur-bi-el-a-wa-tim*
of Asur-bēl-awatim
8. *u A-ku-za a-na*
and Akuza. After
9. *NX ha-am-sa-tim*
20 weeks
10. *i-sa-ku-lu* ¹³ *su-ma*
they will pay. If
11. *la is-ku-lu* *ki-ma*
they have not paid according to
12. *a-wa-at* *ga-ri-im*
the word of the judge.
13. *zi-ib-dam i-na arhi hi*
an extra fine in the month
14. *... bu-ru ?)-tu*
... -burutu
15. *i-na ga-ga-ad*
on the head
16. *... me-su-nu*
of their sureties?
17. *u ... -ni-su-nu*
[and] their . . .
18. *u-za-bu ||*
they shall pay in addition.
19. *si Gimil-A-nim*
Before Gimil-Anu
20. *mār? ... -zi-a*
the son of? . . . -zia,
21. *[si Ilu-ha-ni*
before Ilu-bani
22. *[si En-nam-a-sir*
before Ennam-asir

15. For the restoration, see Gol. XI, 19.

GOM. VIII

1. *i-na* II *ma-na* AZAG-ED
on 2 manchis of silver
2. *sa* *En-nam-A-a*
which Ennam-A
3. *a-na* *A-sir-rabu*
to Asir-rabu
4. *ha-bu-lu-ni* WAS *ma-na*
has mortgaged is half a manch
5. AZAG-ED *is-du*
of silver as interest from
6. *ha-nun-us-tim*
the week
7. *-sa* *A-sur-hi-la-wa-tim*
of Asur-bil-awatim.
8. AZAG-ED *u* *zi-bu-ti-su*
The money and its interest
9. *E-ra-da-ilu*
Erada-ilu
10. *el-ki* *ni-ni-ba-ni*
has taken; Hi-bani
11. *is-gut*
has paid.
12. *su-ma* *A-sur-rabu*
If Asir-rabu
13. *a-na* *ni-ni-ba-ni*
to Hi-bani
14. *i-du-ar* *u-hu-ab-su*
repays it; shall give him a quittance
15. *E ra da ilu*
Erada-ilu.
16. *si* *A sur ma lik*
Before Asur malik;

17. *si* *Istar-la-ba*
 before Istar-labat;

18. *si* . . .
 before

14. The signification of *ubab*, literally "he frees", was determined by Delitzsch.

GOL. IX

- | | | |
|-----|----------------------------|----------------------------------|
| 1. | $\frac{2}{3}$ <i>ma-na</i> | VII $\frac{2}{3}$ <i>siqli</i> |
| | $\frac{2}{3}$ of a maneh | $\frac{2}{3}$ shekels |
| 2. | AZAG-UD | <i>za-ru-ba-am</i> |
| | of silver | pure |
| 3. | <i>i-zi-ir</i> | <i>Za-ha-ar</i> |
| | has lent | Zahar |
| 4. | <i>mär</i> | <i>A-sir-e-mu-ki</i> |
| | the son of | Asir-emuki; |
| 5. | <i>ga-ga-da-nim</i> | |
| | the capital | |
| 6. | <i>A-mur-ilu</i> | <i>mär</i> <i>I-nu-ba-a</i> |
| | Amur-ilu | the son of Inubâ |
| 7. | <i>i-su</i> | <i>is-du</i> <i>ha-mu-us-tim</i> |
| | holds | from |
| | | the week |
| 8. | <i>su</i> | <i>Li lu-si-im</i> |
| | of | Lilusim, |
| 9. | <i>arhi</i> (<i>hi</i>) | <i>grb-qa-wa-ar-ta</i> |
| | the month | Alpi-qawarta, |
| 10. | <i>li-mu-nim</i> | |
| | the <i>limmu</i> (being) | |
| 11. | <i>A-Ad-di</i> | |
| | Bin-Addu (Ben-Hadad) | |
| 12. | <i>mär</i> | <i>Be-la-ah-A-sir</i> |
| | the son of | Bél-ah-Asir. |

13. $\frac{2}{3}$ *mana* VII $\frac{2}{3}$ *siqli*
 $\frac{2}{3}$ of a maneh, $\frac{7}{3}$ $\frac{1}{3}$ shekels
14. AZAG-UD *za-ru-ba-am*
 of silver pure
15. *a-na* XIII *ha-am-sa-tim*
 after 13 weeks
16. *i-sa-gal* *su-ma*
 he pays. If
17. *i-na* *u-me-su-tum* ?
 at that time
18. *ma-*
-
19. *si* *már*]
 Before the son of]
20. *Bu-ba-li-a*
 Bubalia;
21. *si* *Ba-e-ta-ta*
 before Baetata.

3. Zahar like Zuharum "the little one"; cf. Zohar, in Gen. XXIII.

9. The month Alpi-qawarta may be the Babylonian Iyyar, the month of "the directing Bull"; but *qawarta* or *qamarta* is obscure.

GOL. X

1. *I ma-na* AZAG-UD *li-ti*
 I maneh of silver impure?
2. *si* *ne-r?* *sa* *ga-ni-is*
 before the *ner*? of Ganis
3. *i-zí-ir* ? *Ta-ar-hu-nu*
 has lent Tarlunu;
4. *A na ah-ni-ni* *i su*
 Anahili holds it
5. *is-dú ha-mu-us tim*
 from the week

6. *sa A-sir-ma-lik*
of Asir-malik
 7. *mār Zu-ga-li-a*
son of Zugalia ;
 8. *arhi hi Sar? -sa-ra-ni*
the month Sar-sarani.
 9. *a-na arhi hi*
After the month
 10. *i-sa-gal*
he pays.
 11. *si Du-ma-na*
Before Dumana
 12. *ga-ri-im*
the judge ;
 13. *si Du-ul-du-ma*
before Dulduma ;
 14. *si ME-ME-ip-ri*
before Gula-ipri.
 15. *bit-su n a-sa-su*
His house and his wife
 16. *n si-ru-su a-da-gal*
and his children I take in pledge.

2. The character is probably *ner* (*gir*) : lines 11 and 12 seem to show that it is the ideographic equivalent of *garim*.

3. Golénischeff has Sa-ar-hu-nu, but we must read Ta-ar-hu-nu, Tarchon.

8. The character after *arhi* is *ab-lid* ; Got., XIII, 9, however, indicates that it is here to be read *sar*.

14. In Gula-ipri, the second element may be the Mitannian *ipri* "king", as in Tunip-ipri WENCKE, Tell-el-Amarna XVI, 47, rather than the Babylonian *ibri* "my friend".

16. In *siru* for *zeru*, *s* again represents Ass. *z*; see above Got., VI, 18. Is *adagal* the Ass. *dagālu* or *takālu*?

GOL. XI

1. *ma-na* AZAG-UD *Ga-ri-a*
... manehs of silver, the slave Garia
2. *a-sa-su* *n* *me-ir-e-su*
his wife and his children.
3. *ru-ba-um* *n* *ru-ba-tum*
adults male and female.
4. *a-na* *I-kib-ilu* *i-ti-nu*
to Ibib-ilu has given
5. *a-na* XX *ma-na* AZAG-UD
for 20 manehs of silver
6. *Su-pu-na-ah-su* *már* *Sa-ra-ma*
Supun-ah-su son of Sarama,
7. *rah a-la-di-nim* *sa rah zi-ki-tim*
chief of the families ? , who is also chief of the laws.
8. *ga-ta-tum* *is-ilu*
as a deposit from
9. *arhi hi* *zi-Zu-im* *li-mu-um*
the month Napisti-Zuim, the *limmu* being
10. *Ka ? -ma* X *ma-na* AZAG-UD
Kama ?, 10 manehs of silver
11. *a-na ha-ar-bi-im*
at harvest
12. *i-sa-gal* X *ma-na*
he pays; 10 manehs
13. AZAG-UD *a-na* *sa-ni-u-tim*
of silver at the second
14. *ha-ar-bi* *i-sa-gal-ma*
harvest he pays; and
15. *a-na-am* AZAG-UD XX *ma-na-tim*
this, viz., the money, 20 manehs.
16. *Ga-ri-a* *a-sa-su* *n* *me-ir-e-su*
Garia, his wife and his children,

17. *Su-pu-na-ah-su a-na-ha-nu*
Supun-ah-su to the others
18. *u-ta-ir-ma XX ma-na AZAG-ED*
shall pay over, and 20 manehs of silver
19. *i-su-ku-lu-su AZAG-ED i-na*
they shall pay him. The money on
20. *ga-ga-ad || Ga-ri-a a-sa-ti-su*
the head of Garia, his wife,
21. *me-ir-e-su || bit be-ti-su-nu*
his children, their houses
22. *u a-la-ni-su-nu ra-ki-iz*
and their cities he binds.
23. *si rab gi-me-el-tim*
Before the chief of the police;
24. *si Ku-um-ri sa Di-ki-sa*
before Kumri of Dikisa.

7. *rab zikitim* is the *rab zigatum* or *rabiānum*, "chief magistrate", of the Babylonian legal documents of the Hammurabi period. The *rab aladinim* may correspond to the *ouda* of an Egyptian village or the sheikh of a particular trade.

8. *gatatum* is the Ass. *qatatum*, literally "the caisse". The money and slaves appear to have been lent for the purpose of working the land.

9. The name of the month may be Zizuim, but I think it should more probably be read Napisti-Zuim, "the life of the god Zu".

10. The first character may be either *ka*, *su*, *hi* or *na*.

17. *anahaua* for *ana ahau*; cf. Ass. *ahaua*.

19-22. We have here a legal formula; see Gol. VII, 15 and Gol. XVI, 10.

23. *gimeltim* is more probably the Ass. *kimiltu* than a derivative from *giuilla turru*.

GOL. XII

1. $\text{H } \frac{1}{3} \text{ ma-na } \text{ H siqli AZAG-ED}$
 $2 \frac{1}{3}$ manehs, 2 shekels of silver,

2. *sa* *is-ti* *La-ba-na-da*
 which from Labanada
3. *Sur-di* *el-ki-u*
 Surdi has received,
4. *AZAG-1-DA* *Sur-di* *ma- la-su*
 the silver Surdi all of it
5. *el-ki* *Id-sa-A-na*
 has taken; Id-sa-Ana
6. *la ta-hu-nu* *ti-in*
 does not bring a suit
7. *ki-la-li-ma*
 against the two
8. *u* GUR *su u-ma-tim*
 and an exchange of words
9. *u- ti- ru* *ma-du-su*
 they agree to; the most of it
10. *su* *Id-sa-A-na*
 goes to Id-sa-Ana;
11. *si* *Gimil-Istar*
 Before Gimil-Istar;
12. *si* *Kur-ban-A-sur*
 before Kurban-Asur;
13. *si* *Gi-mil-Be-lim*
 before Gimil-Bél.

2. We should probably read *isdi* for *isti*, since *isdu* is *isti*.

6. *tahu* must be the Ass. *tahu* used in a transitive sense.

9. *utiru*, the Ass. *etiru*.

TOK. XIII

1. *Nu-ur sa-su-mu-tim*
 Nun-sa-anumtim,
2. *sa-a-na* XIV *sigl* AZAG-1-D
 who at 14 shekels of silver

3. *a-na sa-bar-tim i-ni-it-tan-ni*
on commission (?) engages me,
4. $X \frac{1}{2}$ *sigli AZAG-UD i-ti-nu-nim*
 $10 \frac{1}{2}$ shekels of silver has paid;
5. *hi-ha IV $\frac{1}{2}$ sigli AZAG-UD a-na*
the remaining $4 \frac{1}{2}$ shekels of silver at
6. *ha-bu-a-la a-ti-in*
interest I leave (with him).
7. $II \frac{1}{2}$ *sigli AZAG-UD si-im*
 $2 \frac{1}{2}$ shekels of silver the price
8. *IV ki-ra-tim || as-gul*
of 6 gardens I have paid;
9. *I siglu AZAG-UD a-na sa-ar-sa-ra-num*
1 shekel of silver for sarsar-plants
10. *ur-sa-tim*
for planting
11. *as-gul $\frac{2}{3}$ siglu AZAG-UD*
I have paid; $\frac{2}{3}$ shekel of silver
12. *si-iu ba-e || as-gul*
the price of... I have paid;
13. *22 ? siglu AZAG-UD a-na ki-si-ra-nim*
the 22nd part(?) of a shekel of silver for kisira-plants
14. *as-gul XV se || a-na e-z-i-e*
I have paid; 15 *zeri* for trees
15. *as-gul*
I have paid.

3. *ana sabartim* is literally "for a mission"; Cf. Gor. XVII, 11 -- *initta = inada* from *nadu*.

9. *sarsarauim* is the Ass. *serseru* of which the ideographic equivalents are *mq-nim* and *mq-grg* "the dark green" or "dark-blue plant". As *sarsarratu* is "a chain", and the word signifies "a creeping plant" in Arabic, I propose to see in *serseru* a "gourd".

12. *ba-a* is explained by *mu-u* "a plant" in W.A.I. V, 28, 29, where it follows words for "oil".

13. *kisiranim* may be the Ass. plant-name *husru* or *husaru*, of which the synonyms are *rube* and *kizhe*, but I would identify it with the Arabic *gazar* ("carrots").

14. 180 *si* or "grains" were equivalent to a shekel.

GOL. XIV

1. *u-na Ha-na- au -ni-bi-im*
To Hanan-Nabû
2. *I-kib-ilu u A-sur-ma-lik*
Ikib-ilu and Asur-mâlik
3. *ki-be-ma um-ma Gimil-Istar*
say thus : Gimil-Istar
4. *a-ba-ia be-lu-a a-du-nu*
my father, O my lord master,
5. *a-na a-tu-um e ta-ri-im*
to me thou didst not send ?
6. *i-na ba-ni-ti-ma i-nu-ma*
formerly ; when
7. *um-ma alpu sa ga-ri-im as-me-e-im*
thou didst say thus : "the ox of the judge" ! I obeyed
8. *u-na a-lu-la-a si-ip-ri*
to raise a shout ?
9. *um-ma a-na ba-ba-a-am*
saying thus : to the gate
10. *ur-ni-is-ku sa-ab-ta-ku*
the horses I am driving,
11. *si? -be? a-lu-la-a al-si be-ti*
Seven ? halloos I shouted with joy
12. *u ga-al ki-be-ma a-na*
and voice, One says to
13. *sa? -la-ti ma ar-i ta-la-ak*
Salati ? my son : "Thou shalt go".

1. That is, here is a letter bearing the official stamp of "the ox of the judge".

14. *a-ti* *ü-me-im* *a-ni-im* *wa-sa-ab*
 Up to this day he remains
15. *sa ? me in a ? li ? ga ? ni ma*

16. *iz ? . . . a-du-nu*
 O master
17. *ti-in ? -ga ? . . . -li*
 thy judgment ?
18. *zu ? -ku-ma* *u al-kam*
 and I went
19. *a-na* *a-bi ia* *a-ti ü-me- im*
 to my father. Up to day
20. *a-ni-im* *as-me* . . . *a-ni-im*
 this I obey about this letter.
21. *üm-ma* *alpu* *sa ga -ri-im*
 stamped with the ox of the judge.
22. *u lu-nim* *ga-rum?* *a-na-ku-ma*
 and the sheep [of the judge?], even I, and
23. *al -la-ak* *ma-ar-ki-ta-ma*
 I went a long way, and
24. *a-nu* *gal- . . . -ti-im* *e-li-ma*
 to the . . . I ascended, and
25. *üm-ma* *a-na-ku-ma* *si-bu-tum*
 thus me the elders
26. *is-pu-ru-nim* *a-ta-la-ak*
 sent, I went
27. *i-m ga-tim* *e-ri-tim*
 with a . . . hand
28. *a-la-ak* *ma-ar-ki-ti* *a-la-ni*
 a long journey. Cities,
29. *bi-ta-ti* *na-ni* *ra-be-za* *alpi*
 houses, fields ?, the pasture of the ox,
30. *har sa* *u-ha-i -ma* *a-ti* *lu-sa-ti-in*
 the mountain I searched until I might deliver it.

31. *hi-be-ma?* *su-tu-ma* *a-li-ik*
 One says?; "he" is going
32. *ma-ar-ki-ta-ma* *a-wa-tam*
 a long way", and the word
33. *as-ti-ma* *um-ma* *su-tu-ma* *a-li-l-i*
 I hear that "he" to us
34. *is-du* *Ga-ni-is* *i-du-ra*
 from Ganis shall return;
35. *six* *li-me-ra* *la-a-ma-li*
 the moon may he see; ambuscade,
36. *me-ih- ra -tim* *sa-ma-tim*
 opposition, the fate (?)
37. *sa nakru* *i -du-šu-ni*
 which an ennemy may lay on him
38.
 [may he not experience"],

4. Perhaps we ought to translate: "To Hanan-Nabû Ihib-ilu; and Asur-malik says thus", Ihib-ilu being the scribe who writes on behalf of Asur-malik. At all events the rest of the letter is in the first person.

4. *adunu*, 2278, is a West-Semitic word which is found in Be., 91-5-9, 324, 2.

5. *atum* is the Ass. *tatum*, *e* the Ass. *ā* and *ē*, as in Got., XVI, 26. However, *tarim* may be the Ass. *rēmu* (though in Assyrian this is not followed by *ana*) and the translation may be "to me thou didst show favour", *e* being the hortative particle.

6. *hanilima*, Ass. *paniti*.

8. *sipri* is the Ass. *sipru* "a cry", *alulā* is connected with the Ass. *alāla*; cf. Hebr. 557. From line 11 we may conclude that the word means "a halloo"; hence the literal rendering will be "for the halloo of a shout".

10. The Ass. *murišqu*, *sabtaku* is from *sabatu*.

11-12. *beni u gal*, the Ass. *benū u qâl*. The phrase is equivalent to shouting "with might and main".

13. If Salati is the correct reading the name may be a derivative from *salatu*.

24. Perhaps the name of a place.

25. In *sibutum* we have a corresponding with Ass. *s-*.

27. Can this be "with a bare hand", i. e. "without escort"?
 29. *nani* is probably not Assyrian.
 34. On *Ganis* see below Gol. XVI, 8.
 35. *lamāti* from *lamū* "to surround".
 36. Perhaps *samatim* is the Ass. *simatim*. But if *s* could correspond with Ass. *s*, *sāmū* "to be blind" would yield a better sense.

GOL. XV

1. *a-na* *I-ti-a-bi-im*
 To Iti-abu
2. *ki-bi-ma* *um-na* *I-ti-Da-gan-ma*
 says thus Iti-Dagan :
3. *a-na-ku* *na-as-be-ir-ta-ga*
 I thy message (letter)
4. *sa* *AN-UD-lah-ba-i*
 which Samas-tabbaï
5. *ub-la-ni* || *ni-es-sa me-ma*
 has brought me hear, and
6. *a-ba-la* *na-as-be-ir-ti-ga*
 answer thy message
7. *um-na* *a-na-ku-ma* *al-ta-par*
 thus : I send
8. *be-lam* *um-na* *su-tu-ma*
 a reply as follows : he
9. *ma-num* *a-ta*
 who is (he)? Thou art
10. *is-du* *zi-ri-ni*
 of our seed,
11. *it-lim* || SIN-ZIN
 a gentleman ; moons
12. *a-na* *na-az-bu-tim*
 to ear-rings

13. *i-za-az* *a-ta*
 he affixes, Do thou
14. *ma-la-ga* *a-ma-kam* *an-ki-tah-ha-i*
 thy estate instead of Samas-tabbai
15. *sa i-el-a* *su-sib* *ra-su-um*
 who has come up, settle, viz., the property
16. *sa* *ta-as-ta-na-ba-ra-ni*
 about which thou didst send to me
17. *um-ma* *a-ta-ma* || *ma-la*
 saying thus : "Thou all
18. *ra-si-li* *u la* *tadannam*
 possessest, and no sale
19. *i-ba-si* *u* *ti-ir-ta-ga*
 is (there) and thy orders
20. *li-li-ku-um* *li* *tadannam*
 let him take !, No sale
21. *i-ba-si* *a-na* *si-ih-nim*
 is (there) for the
22. *a -bi-a* *su-ma* *ma-la*
 O my father, If the estate
23. *i-za-ku* *u* *ti-ir-ti* *i-la-ga*
 is tax-free and orders he has received
24. *is-du* *su-pa-at-ga*
 from thy lips,
25. *u? -ta- ma?* *na-as* *a-qi-ti*
 thou (?) the bearer of the despatch
26. *la du-ga-(la)*
 shalt not detain.

5. The first person pl. is used for the first pers. sing., as in modern Egyptian Arabic.

8. *helam* from *apahu*.

11. *itlim* agrees with *ziri*, so that the literal construction is "our seed, which is noble".

12. The Ass. *anṣahtu*.

13. *izaz* is clearly transitive here, and must therefore be regarded as the qal of the niphil *nazazu* "to stand".

13-15. This is the only sense which I can extract from the passage if the copy is correct. But I suspect that a verbal imperative has been omitted after *ata*, since *asyme* is a word which is found in Ramsyv, I, 1, with the signification of "share" or something similar, and *saiel* ought to be the participle or permanutive "demanding", and that the probable translation is: "Do thou settle thy estate, instead of Samas-tabbai demanding it, the share", or "amount, of the property".

18. *ra-si-ti* "thou possessest" or perhaps "thou inheritest", with the West-Semitic personal suffix of the perfect.

21. In DT. 58 g. *sa-ha-an* is explained by *sahānu*.

25. It is evident that we are intended to read *sipreti* and not *mār sipreti* or *sipri*.

26. The last character in the copy resembles *at* more than *la*, but *dugat* would yield no sense.

GOL. XVI

1. *a-na* *A-mur-AN-UD*
To Amur-Samsu
2. *u* *A-la-ti-im* || *a-na*
and Aladu : to
3. *A-la-ti-im* || *ki-hi-ma*
Aladu says
4. *um-ma* *Ma-nu-um-ba-lim-A-sir-mu*
thus Manum-balim-Asir :
5. $1\frac{1}{2}$ *ma-na* AZAG-UD
 $1\frac{1}{2}$ manehs' of silver
6. *za-ru-ba-am* ||
pure
7. *sa* *dub-ba-ga*
of thy bond
8. *i-na* *Ga-ni-is* || *a-na-ku*
in Ganis I
9. *u* *Pa-du* || *ni-ih-ri-mu-ma*
and Padu have consecrated, and

10. *a-na-a-a* *nu-ti* *n* *sqil* AZAG-UD
 these two things, a bond and a shekel of silver,
11. *i-na* *a-si-ki* *ra-ak-zu-ni* *a-na* AN-UD
 with a cord we have bound for the Sun god;
12. *a-na-kn* *dub-ba-ga*
 I thy bond
13. *un-us-ta-hi-el* || *a-na*
 have delivered to
14. A-mur-AN-UD *a-hu-ga*
 Amur-Samsu thy brother.
15. *a-hu-ni* || *a-la* *a-ma- rum?*
 Our brother art thou. The envelope? 2)
16. *sa* *dub-bi-ga* || *a-na*
 of thy bond to
17. A-mur-AN-UD || *ti-in-ma*
 Amur-Samsu give,
18. *u* *dub-ba-ga* *li -za-az?*
 and let thy bond stand? .
19. AZAG-UD *e-la-ta* *ti-su-ma* *ma-na*
 The additional money thou hast, and the moneys
20. AZAG-UD *sa* *dub-bi-ga*
 of silver of thy bond
21. *u* *si-a-ba-ti-su* || *i-na* *zi-ir*
 and their interest among the seed
22. *a-bi-a* *u* *i-na* *zi-ri-a*
 of my father and among my seed .
23. A-mur-AN-UD *e-el-ki-ma*
 Amur-Samsu has received,
24. *u* *a-na-kn* || *a-na* AZAG-UD
 and I in regard to the money
25. *u* *zi-ba-ti-su* || *dub-bi-ga*
 and its interest on thy bond
26. *li-ha-ga* *e* *u-sa-am-ri-i?*
 thy heart will not vex.

8. From this passage, as well as from Got. XIX, 1, we might infer that Ganis was the name of the city which stood at Kara-Eynk. On the other hand, Got. XIV, 34 appears to imply that Ganis was at some distance, though this is rendered uncertain by the lacuna at the beginning of line 31. Other names of cities in the neighbourhood terminated in -s; e.g. Burus, Got. XIX, 3, and in one of Ramsay's tablets Amas is mentioned by the side of Abeni and Nahur "Nahor".

9. Instead of Padu we could read Haddu, i. e. Hattu "the Hittite".

10. I would identify *nuti* with the early Babylonian *nuwati* Bc. 88-5-12, 163, 27.

11. *asiki* might mean a "bag", but in Egypt papyrus deeds were simply tied with a string and we have no reason to believe that the custom in Assyria was different. In fact, a clay tablet tied up in a bag with a shekel of silver would be likely to be broken. See note on Got. XXI, 1.

13. The first person pl. for the sing. as in Got. XV, 5. The verb is *takālu*.

15. *ámaru* signified a coating of brickwork or enamelled tiles on a wall, and could therefore well be applied to the clay envelope of a tablet.

19. *elata* is used like *elat* in Neo-Babylonian contracts.

21, 25. Notice the double spelling, with *s* for *z*.

Got. XVII

1. *a-na I-kib-ilu*

To Ilkib-ilu

2. *ki -be-ma um-ma*

says thus

3. *Is-ma-1-sur-ma*

Isma-Asur :

4. *zu-ha-ru-a is-du*

My boy from

5. *Ku-hu-ur-na-at*

Kuburnat

6. *a-ti-ni la*

to us has not

7. *i-du-ru-nim*
returned.
8. *A-gur a-ti-ak la*
Agur to thee has not
9. *i-du-ru-ni-ma*
returned, and
10. *a-ta-la-kam-ma*
I will go, and
11. *i-na ma-la sa-ba-ri-im*
through the amount of carrying messages
12. *ha-va-na ti-da-ma*
the road thou knowest, and
13. *ta-as-la-na-ha-va-am*
thou sendest
14. *Qa-ma-A-sur*
Qama-Asur :
15. *la i-za-hu-ur*
he is not small,
16. *e-na ti-isir-ti-ga*
Behold, thy commands
17. *du-nr-da-sn-ma*
thou hast laid on him, and
18. *la tal-kam VI ma-na*
do not go thyself, 6 manchs
19. *AZAG-UU sa Su-la-ha-ilu*
of silver which Sulabai-lu
20. *i-ti-na-ni I ma-na*
has given me and 1 manch
21. *AZAG-UU sa i-na*
of silver which to
22. *hu ur-si a-nim*
the account ?
23. *sa Su-la-ha-ilu*
of Sulabai-lu

24. *nu-si-li* *u- ba -ab*

we have placed, I give a receipt for.

4. Literally : " My little one ".

8. *Agur* may possibly be intended for *ayru* " a hired labourer ".

17. The context here and in Gol. XX, 21 makes the sense of *durda* certain, but it is not clear to what Assyrian verb it corresponds.

22. *hursianim* is an unknown word to me.

24. *nnibili* for *nustili* " we have caused to go up ".

GOL. XVIII

1. *um-ma* *E-ni-ba-as-ma* *a-na*

Thus Eni-basma to

2. *um-tim* || *um-ma* *Ba-ar-si-ba-la*

the handmaid, the mother of Barsibala,

3. *ki-bi-ma* *me-nam*

says : What

4. *ti-im* *ta-ti-im* *ta-as-ta-na-ba-al*

news of the bribe dost thou send ?

5. *a-na-hu* || *a-na-nim*

I the counterfoil (?)

6. *a-na* *si-a-ba-tim* *tu-na* (?) *ba-lu-u*

for the interest am bringing (?).

7. AZAG-UD *sa* *a-na-kam* *a-na-nu-a-im*

The money which (is) for my (?) counterfoil (?)

8. *a-ti* *hi-lu-ni* *a-na-nu-ni*

as soon as they have presented the counterfoil (?)

9. AZAG-UD *u-si-hi-la-ma*

of the money I despatch, and

10. *E-ri-ri-a* || *is-ku-ul-sn*

Eriria has paid it.

11. *Ba-hi-ra-am*

Babira

12. *u Bu-ku-la-am*
and *Bukula*
13. *sa e-zî-ha ki-na-ti-ni*
whom I left, being our slaves.
14. *a-na si-ta* ||
for the rest¹².
15. *ki-na-ti* || *La-ma ?-zî ?*
the slave Lamazi ?
16. *u V sigli* || AZAG-UD *Si-bu-la- ti -im*
and 3 shekels of silver Sibulatum
17. *us-ti-be-la ki-na-ti*
I have caused to bring. The slaves
18. $1\frac{1}{2}$ *sigli* AZAG-UD *du-na*
(and) $1\frac{1}{2}$ shekel of silver . . .
19. *ir-sa a-hu-ga*
has inherited thy brother
20. *Na-šu-a ki-na-ti*
Našua, the slaves (being)
21. *Nu-ur-ki-li Si-bu-ul-tam*
Nur-kili (and) Sibultum.
22. *me-mu lá am-hur*
Nothing have I received.

4. *tatim*, Ass. *da'tu*, *tatnum* in the Code of Hammurabi. — In *taštanabul* for *taštanabar*, if the copy is right, the scribe has written *-l* for *-r*¹³.

5. *anānu* in Ass. is "to be opposite", whence *anantu* "opposition". *anānu* consequently, may be the counterfoil of a deed.

6. *tuna* appears to be the same word as *duna* in line 18, and to represent some adverb like "now".

13-15. Perhaps the translation should rather be: "whom he Eriria left to be our slaves at the division *zitta* of the slaves." Instead of Lamazi it is possible to read La-ba-am.

12. Cf. Boissier, *Choix de textes relatifs à la divination*, I, p. 96, 259; ad p. 95. MARX, *Textes religieux*, 1903, p. 35. Contra Fossey, *Divination*, p. 41. Red.

GOT. XIX

- Oby. 1. *um-ma ga-ru-nm Ga-ni-is*
 Thus the judge of Ganis
2. *a-na ga-ri-im*
 to the judge
3. *Bu-ru-us Ha-tim-za-ku ? -ni-at*
 of Burus. Hatim-zakuniat
4. *ki-bi-ma a-na-ku sa-ku-ma*
 says : I am the governor, and
5. *Kur-ban-Istar ti-ri-*
 Kurban-Istar
6. *um-ma su-nu-ma*
 saying thus : "They "
7. *ma-a-dam i-*
 much have
8. *i-ti- ru -ni*
 they have paid. . . .
-

- Rev. 2. *sa si a-hu-um Ha-tim-za-ku ? -ni-at*
 who before the brother of Ha-tim-zakuniat
3. *AZAG-UD-ma ma-na*
 the money, viz. the manehs
4. *a-ni-sa-am a-na ri -sa-ta*
 this same for a loan]
5. *AZAG-UD li-li-ku*
 the money let them take
6. *a-na-ku li-*
 I the
7. *a-ma-kam a-sa-at*
 instead of the wife
8. *Sa-al-ma-ti-im*
 of Salmatum

9. *i-na . . . ga su-wa*
in

10. *is-ta- gal?* *ta*
he pays?

11. *dub-be*
the tablets,

Obv. 1-3. We should have expected *sa* before Ganis and Burus, as also after *ahum*. Rev. 2. — *hu* in Hatim-zakniat may be a misformed *ti*. — Hatim is for Hattim.

Rev. 2. Instead of *sa-si* we should possibly read the proper name Sa-jim.

7. The character may be in "a dog" before *asat*.

GOLI XX

1. *um-na A-sur-i-me-ti* || *a-na*
 Thus Ašur-imeti to
 2. *Ma-as-hu-ru Bu-zî*
 Mashuru, Buzi,
 3. *n Istar-la-ma-zî* || *ki-be-na*
 and Istar-lamazi says :
 4. *III siqli azag-ub* || *ku-nu-ki-ni*
 3 shekels of silver, stamped,
 5. *Be-la-ah-Istar na-as x-qi-tî*
 Bél-ah-Istar the despatch-bearer
 6. *a-ma-kam* || *na-as-bar-tam*
 in exchange for the draft
 7. *sa a-bi'-ia*
 of my father
 8. *A-su-na* || *a-ma-kam*
 Asuna has given . In exchange for
 9. *na-as-bar-tam nu-ri*
 the draft a bond
 10. *it-ri* || *Be-la-ah-Istar*
 with Bél-ah-Istar

11. *le-zl-jb?* || *ga-ma-si be-la-ka*
 1 deposit . . . A . . . I have brought.
12. $\frac{1}{3}$ *si-te* || *ga-ar-na-ni*
 $\frac{1}{3}$ that remains, horned,
13. *Be-la-ah-Istar na-as a-q*
 Bél-ah-Istar the messenger has given
14. *a-ma-kam* ni-iz di-g-va
 in exchange for good oil
15. *a-na A-na-ah-ni-ni*
 to Anah-ili;
16. *u Be-la-ah-Istar*
 and Bél-ah-Istar
17. *ma-li a-ni-su-nu*
 has finished with them.
18. *su-ma zu-hu-ru-um*
 If the boy
19. *is-dn* || *Za-al-ba*
 from Zalba
20. *e-ru-ha-am* *tir -ti*
 has come down, the commands (message)
21. *Be-la-ah-Istar* || *du-ur-da-ni-su*
 of Bél-ah-Istar thou shall lay upon him.
22. *zu-hu-ra-am*
 The boy
23. *Ga-la-ri-za-am* || *a-na*
 Galarizu for
24. *ga-la-br-tim* || *i-te-su*
 castration along with him
25. *a-na A-na-ah-ni-ni*
 to Anah-ili
26. *u-ti* || *a-ti-in*
 the barber (?) I have given.
27. *ga-ab-li-tam*
 The vest

28. *n hu-us-tam*
and the gala-dress
29. *sa di-is-ta-ah-su*
which thou didst promise (?) him.
30. *u ga-lu ? ti-ib-nam*
and all (?) the straw
31. *ta-e-ra-ma || ga-[la]*
thou will send, all
32. *gur-z-i-a-ni-tam ||*
the
33. *a-na Ma-as-hu-ru || ki-be-ma*
To Mashuru say :
34. *a-bu-ni . . . || Mas-hu-ru-um*
Our father (?) . . . Mashuru
35. *la e-me-zi || ur-ha-am || is-ti-in*
is not in want; a journey, a single one,
36. *la ha-ta-ar*
do not

3. Here we have the beginnings of a coinage, the shekels being stamped with a "seal". Other shekels, according to line 12, were either shaped like horns, or had the mark of a horn impressed upon them.

5. Gor. XV, 25 prevents us from making *nas* the 3rd pers. of the permisive and *x-qi-ti* "messenger". The latter word (*mār-siprūti*) has lost its original meaning, *x-qi* being regarded as a single ideograph, and the phrase has become elliptical, with the verb for "giving" omitted.

17. Literally : "has fulfilled the matter of them".

19. Za-sal-ba is mentioned in Chavüm XI, 4. It is apparently the name of a locality.

20-21. For the reading, see Gor. XVII, 16-17.

21. Or, possibly, "circumcision".

26. In W. A. I. II, 22, 50 *m-si* is interpreted *ma-ha-su*. Perhaps, therefore, it could be used in the sense of "utter". But it may not be an ideograph at all, the signification of the words being : "to look for Bel-ah-Istar".

27. *qablitu* is the name of a garment in Chavüm X, 3.

35-36. The last sentence may mean : "Do not undertake any journey". But I do not know the signification of the verb *hatāru*.

GOL. XXI

- Obv. 1. *a-na rabū?* *sa a-si-ki* *u ga-ri-im*
 To the chief? of the cords and the judge
2. *ki-bi-ma* || *um-ma* *Wa-bar-tum*
 says thus Wabartum
3. *mār* *A-ni-a-ma* || *a-na-ku*
 [the son of] Ania : I
4. *is-du* *zi-ni* || *sa A-sur-ma-lik mār*
 from (following) the sheep which Asur-malik the son of
5. *.... ri?* *rab* *zi-ki-tim* || *iz-bat*
 ri(?) the chief magistrate took
6. *[a]-du-ur-ma* || *si-ba* GUD || *itti* || *a-la-di-im*
 have returned, and seven oxen together with the mother
7. *[A]-sir-e-mu-ki* || *el-ki-ma* || *ma-ar-ki-tam*
 Asir-emuki seized, and a long journey
8. *[a-na] sada?* || *i-za-ba-at* || *um-ma su-tu-ma*
 to the mountain? takes, saying thus: He,
9. *Ta-kī-el-A-sir* || *tu-nam* *ma-a-tam-ma*
 viz. Tak il-Asir, the sheep numerous
10. *i-na wa-al-ga-ti* || *UR-ZUN* || *i-na*
 with a ... (and) the dogs with
11. *ga-ti i-za-ba-at* || *ki-ma a-na Gi-ni-is*
 [the hand] takes, When to Ganis
12. *.... e sa-bu-ur*
 he sent not?
- Rev. 1. *[ma-ma]-an e u . . .*
 no one
2. *.... ma-ma-an e . . .*
 no one . . .
3. *[a]-wa-tim* || *a-ni-a-tim* || *. . .*
 these words . . .
4. *[a]-nim* || *ig-gi-ma* || *um-ma . . .*
 this cried (saying) thus . . .

5. *a-nim bi-lu-a ta-as-sa-ma i ?-nu ?-ma?*
this, O my lord, thou hast removed, and since?
6. *i-na ga-ti wa-al-ga-ti*
with the hand and . . .
7. *i-za -ba-at is -du ni-me-im*
. . . he takes from day
8. *a-nim es-ra ?-a ?-im n VHI || 1½ at III*
this the ten(?) and 8 1½ weeks 3
9. *si u-za-li-im + ma-na*
. . . I will pay. The manehs
10. *la-ma || ni-ma-am || su-ma*
. . . during(?) the day. If
11. *i-ga-su-du || u-za-ab-ma*
. . . he shall obtain he pays additionally, and
12. *. . . || a-mar-ma*
. . . in full(?)
13. *. . . || u-za-la-am nm-ma su-ma*
. . . I pay accordingly; if
14. *ga? -ru-um Ga-ni- is? -ma ||*
the judge of Gani(?)
15. *si-o-si? na-as-be-ir-tam*
. . . the draft.

Oby, 1. For *ashī* see Got., XVI, 11. Reference must be made to the official who superintended the "tying up" of legal documents.

3. For *Ania* see Chavria, V, 8.

6. It looks as if *atur* were used transitively here: "I have brought back".

10. In one of the Arzawan tablets of the Tell el-Amarna collection I, 32 mention is made of "100 kri *an wa al ga-an*", some kind of cloth, where *walqa* may have the same origin as *walgati*.

Rev. 4. *nagn* is a synonym of *nagign*.

8. If *esra im* is right, the words would signify: "from this the 18th day, for 1½ weeks". For *at* in the sense of "weeks", see Got., I, 2.

9. *uzilim* for *usalim*, i. e. *ustalim*.

14. We should expect *garum sa Gans*.

GOL. XXIV

6. *Ga-nu-u* *hi-ma*
 I have given Ganū like
7. *A-la-di-im* *Kur-ban* *u*
 Aladu, Kurban and
8. *me-ra-su* *Sa-bu-ur*
 his son, Sabur
9. *me-ir-u* . . .
 the son
10. *A-la-di-im* *a-sa-su*
 of Aladu, his wife
11. *u* , *me-ir-a-su*
 and his son,
12. *a-na* *En-na-A-sur*
 to Enna-Asur:
13. *u* *la* *i-du-ru*
 and they shall not return to me.
14. *su-ma* *me-ma-*
 If anything [is amiss],
15. *i-du-ru*
 they shall return

I now give two of the tablets published by Dr Scheil in CHANCRE'S *Missions en Cappadoce*.

CHANCRE I

1. $1\frac{1}{2}$ *sigli* AZAG-UD
 $1\frac{1}{2}$ shekels of silver
2. *A-ta-pak-mil-ku-tim*
 1 Atapak-milkutim

3. *el* *A-sur-ma-lib*
 to Asur-malik
 4. *mîr* *Gimil-kn-bi-im*
 the son of Gimil-kubim
 5. *a-ti-in*
 have given.
 6. *si* *A-sur-usallim*
 Before Asur-usallim
 7. *mâr* *I-na-zu-in*
 the son of Ina-Sin;
 8. *si* *Ma-num-ki-i-e-li-a*
 before Manum-ki-elias
 9. *mîr* *I-sar-ha-ri-im*
 the son of Isar-harim.

CHANTRE XV

1. *a-na* *E-na-ma-A-sur*
 To Enama-Asur
 2. *hi-bi-ma* *um-ma* *E-na-a-A-sur*
 says thus Ena-Asur;
 3. *a-hi* *a-ta* *a-na-ku*
 my brother (art) thou. As for me,
 4. *ta li-be-i* *i-li-ma*
 not has my heart risen up, but
 5. *i-ga-za* *e* *a-ta-mar*
 it is cold; I do not see
 6. *a-wi-lu* *u* *di-ru-tim*
 any one, and distress
 7. *i-el-ta-ab-da-ni*
 has vexed me;
 8. *ba-nu-a* *i-el-ta-ah-ma*
 my face is troubled, and

9. *lib-ha* *e-ra-ba-am-ma*
 in heart am I sunk; but
10. *ti-la-a-mu-a*
 my twin-brother,
11. *a-hi* *a-ta* *a-na-kn*
 my brother art thou, I
12. *a-zizir-a* AM-ZUN
 will part with the oxen;
13. *E-in-ga*
 let Enga (the wizard
14. *li-li-kam*
 take them).
15. *a-na-kn* *as-ta-na-me-ma*
 I obey and
16. *'a-sa-at-ga* *a-na* *mu-lim*
 thy wife to a husband
17. *ta-ta-la-ak-a-ma*
 shall go; and
18. *za-ku-za* *si-be-il ? -ma*
 her writ of divorce bring ?, and
19. *u* *li-ru-ba-am*
 also let him come down
20. *lib-ha* *ba-nu* *u* *ga-ab-du*
 in heart glad and exulting.
21. *e-ra-am* *ti-la-a-mu-a-ma*
 I will send my twin-brother, and
22. IS-ZUN *li-ki-im*
 the dust let him take away
23. *ha-ni-e-ma*
 first; then
24. *zu-ku-za* *si-be-il ? -ma*
 her writ of divorce bring, and
25. *u* *li-ru-ba-am* *u-a-ma*
 also let the cry of woe descend, and

26. *u du-ur-ru ma-ri az-*?
also do thou return My son I . . .

7-8. The verbs are *lapātu* and *la'abu*.

10. In *Cun. Texts* VII, 27 *tilmu* is given as equivalent to *tali mu*.

18. *zuhuzā* for *zukut-šā* *zukusa*, literally "her freedom". If the identification of the last character is right, *sibel* will be imperative of *zahālu*.

19. The nominative is the new husband.

22. Is the reference to "dust" thrown upon the head when "the cry of woe" was raised?

Before leaving the CHANTRÉ tablets I would draw attention to the name of the Kassite god Su-ga-ab X, 6, of Gimil-Iss-ha-ra XII, 1, and of Sa-shamil-rāmu "the god who is merciful is exalted" — a formation similar to that of Abu-rāmu and Samu-rāmat —, as well as to the word *ki-mas-si* "copper" XXIII, 13, Babalā, "the Babylonian", is also mentioned as a witness.

The following is a tablet published by Dr Scheil in the *Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes*, XVIII, p. 74.

SHEIL

1. XII $\frac{1}{2}$ *ma-na* AZAG-ED
12 $\frac{1}{2}$ manehs of silver
2. *za-ru-ba-am i-zī-ir*
pure has lent
3. *A-ha-na-ar-si-...;*
Ahana-arsi . . . ;
4. *ni-ni-es-ta-hi-el*
Hi-estakil
5. *i-sn is-dn*
has them from

6. *ha-mu-us-tim*
the week
 7. *sa En-na-nim-rum*
of Enna-nimrum
 8. *u AN-MAR-TV-ha-mil*
and Amurru-hamil.
 9. *a-na* *t ma-na AZAG-UD*
Upon each manch of silver
 10. $\frac{1}{3}(2)$ *siqlu-TV*
 $\frac{1}{3}(2)$ of a shekel
 11. *i-na arhi I-KAM*
. in the first month
 12. *u-za-ab*
he pays as interest.
 13. *s Id-sa-A-sur*
Before Id-sa-Asur;
 14. *si I-ma-nim*
before Imanim.

7. Enna-nimrum "the eye of the leopard" is like Eni-basma "the eye of the serpent" in Gol. XVIII, 1.

10. The fraction would more naturally read 22; but since the division of the shekel was into 180 sr, this can hardly be correct, $\frac{22}{180}$ being very improbable.

14. For the name Imanim, see Gol. b. 13.

In the *Proceedings of the Society of Biblical Archaeology*, 1897, p. 287, I published one of the Cappadocian tablets in my possession. The text has since been revised by Dr Pinches, and I here give an amended translation of it :

SAVCE

1. IV *ma-na AZAG-UD za-ru-ha-am*
4 manchs of silver pure

2. *ana* AN-UN-LIL-*ba-ni*
to Bēl-bani
3. AN-UN-*ti-gal* *i-ti-in*
Salasti-rabū has given;
4. *is-dn* *ha-mn-us-tim*
from the week
5. *sa* A-sur-*i-me-ti*
of Asur-imeti
6. *u* A-sur-*gal* *a-na*
and Asur-rabū for
7. IV *sa-na-at*
4 years
8. VIII *ni-na* VZAG-UD
8 manehs of silver
9. *i-sa-gal* [arham]
he pays; [the month]
10. *Na-ar-ma-dn* (?) . . .
Narmadu . . .
11. *li-mu-um*
the eponyme (being)
12. *Sa-ga-ti-qad-da-a*
Sagati-qaddā.
13. *il-ki-su* VZAG-UD *a-na*
He has taken it, viz., the silver. For
14. *na-ru-ki-su* *kal-la* *ni-me*
his purse all the time
15. *ma-la* AN-UN-LIL-*ba-ni*
the property Bēl-bani
16. *i-ga-su-dn* *u* AN-UN-*ti-gal*
shall acquire, and Salasti-rabū
17. *ma-la-su* *ma-gal*
the whole of it entirely
18. *i-pa du-su ma* *il hi*
shall deliver it up, and there shall take

19. *a-bit* AN-III-*ti-GAL* *ru-ku-um*
 the guaranty of Salasti-rabû who is absent
20. *E-ra-tim*
 Eratim.
21. *si* *La-li-im*
 Before Lirim;
22. *si* *Na-na-nim*
 before Nananim.

3. The divinity "Three" remains as mysterious as ever.

10. *na* is more probable than *ka* at the commencement of the line.

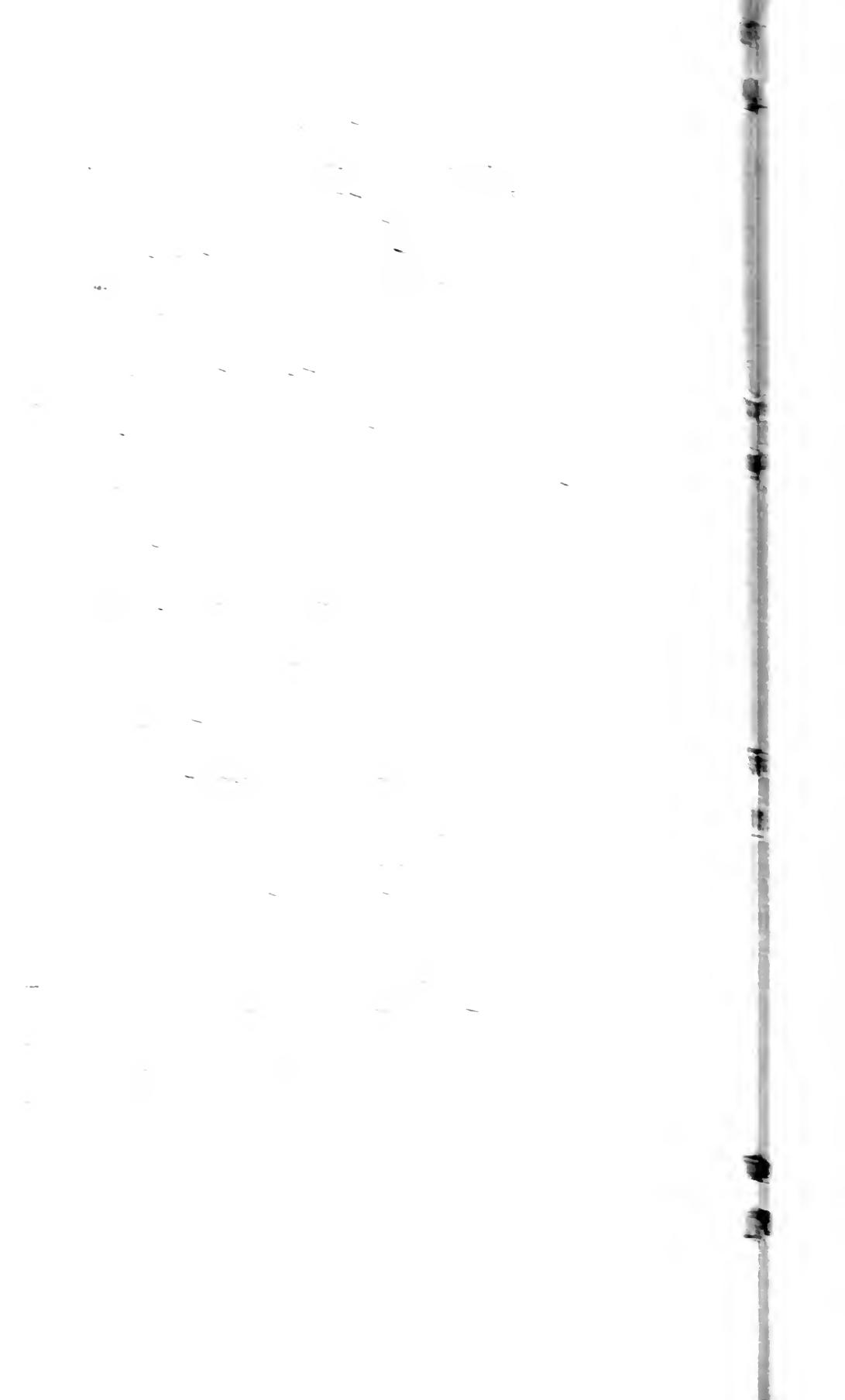
13. Notice *su* for *su*.

14. The word should be read *narki*, the Sumerian equivalent of which *agala* has the determinative prefix of "leather".

I add also a revised transliteration and translation of one of the tablets brought by Prof. Sir W. M. Ramsay from Kaisariyeh :

RAMSAY II

1. XIII²/₆? *sigh* AZAG-UD *a-su-me-ga*
 13²/₆ shekels of silver, thy share (?),
2. *a-na-ku* *ha-bu-ul-ma*
 I have mortgaged, and
3. *u* *Zu-ta-ah-ziz* *ti-ni*
 also Zutah-ziz judgment
4. *i-ti-ma* *zir* *ga-ga-ad*
 has delivered, and upon the head
5. *gis-sib-tu* *ir-ku-am-ma*
 of the staff has declared that
6. *a-na* *sa* *la* *du-ar*
 "in order that they be not returned
7. *e-ti-ru-ma* " XV *sigh* AZAG-UD
 I have paid over 15 shekels of silver".



25. *b-h-m-a* || *a-n-a* — 846
do thou take, on the capital
26. *W¹E¹m-a-m-a* — AZ 2016
at the rate of *W¹E¹* mashes of silver
27. *a-h-a-t-a* — AZ 2016 — *n* — *t-i-d-a-m*, — 710
The rest of the money and the interest to
28. *Sak-ka-n* — *m-a* — *a-h*
Sakkar, the son of my brother
29. *a-n-a* — *sah-sa-n-a*
where they have (it)
30. *b-t-n-n*
let them give

1. According to line 19, the addressee was Mennu-fa-Yun.

3. In Zutah-az we have the name of the god 'atch' which M. Lantier has also detected in 'atch-hep', the name of a northern Egyptian city in the geographical list of Thothmes III in Louvre.

6. The custom of wearing an oath on the top of a staff was frequent in Egypt, see 'amarru in the *Recueil de toutes les lois égyptiennes et de la pharologie et de l'archéologie égyptienne d'après les papyri et les stèles*' (CVA, pp. 184-199). There probably a reference to the same custom in Gori NME 41.1 or also above Gori NME 19.90 — *uknum* is from *ugnum*.

7. *etru*: the Ass. *etru*.

11. Literally "the mashes of the tablet". Apparently a sort of bank note is meant.

13. *pih* — from *pihu* "to close".

14. The nominative to the verb in the Ass. *itma*.

21. The character may be intended for *it* instead of *re* — *ittig* — obtain with thee.

25. *nak* in the sense of "capital" was pronounced *qagadnum* according to Gori IV. 5.

29. *sah-sa-n-a* (or *sah-sa-n-a*) or, possibly, *sah-sa-n-i* — where I hold it.

In 1897 M. Golenischoff purchased three still unpublished Copper-dioin tablets which he was kind enough to allow me to copy. They are as follows:

GOL. *a*

1. XIII *ma-na* AN-NA
 13 manehs of lead
2. *a-na* *A-sir-AN-UD-si*
 to Asir-Samsi
3. *A-sir-be-el-a-wa-tim*
 Asir-bēl-awatim
4. *i-ti-in*
 has given;
5. II *ma-na* AZAG-UD
 2 manehs of silver
6. *a-si-ha-la-su-um*
 he causes him to bring (in return).
7. si *A-sir-i-me-ti*
 Before Asir-imeti
8. *mar* *Id sa-Istar*
 son of Id-sā-Istar
9. *a-bi-a-a*
 my father,
10. *tah-ha-i* *A-sir-be-el* -
 the partner of Asir-bēl -
11. *a-wa-tim* *a-na* |
 -awatim. To
12. *Wa-har-tum*
 Wabartum
13. *Sa-du-nh-be-l-a*
 Saduh-bēla
14. *i-ti-ni-ma*
 has given them, and
15. *dub ha-am* *a-tim*
 a tablet-deed I have given.
16. Is Saduh another form of Zutah or Sutah?

GOL. *b*

1. XVI $\frac{1}{2}$ *sigli* AZAG-ED
16 $\frac{1}{2}$ shekels of silver
2. *sa* *Be-la-ti-A-sir*
which Bélati-Asir
3. *i-zi-ir* *sa-du*
has lent, this (money)
4. *i-su* *Sa-i (?)-la (?)*
holds Saila (?).
5. *Bi-la-ti-A-sir*
Bilati-Asir
6. *Sa-ha-ni* *id-ku*
Sabuni has summoned :
7. *Bi-la-ti-A-sir*
Bilati-Asir
8. *a-na* *su-a-du*
to him
9. *naphar* *i-du-wa*
the whole has delivered.
10. *dub-bu* *dub-bi*
O tablet, a tablet
11. *sa* *eli* *a-ni*
which (is) over and above this one
12. *za-ar*
dismiss (?).
13. *si* *I-ma-nim*
Before Imanim

2. I suppose Bélati-Asir represents Bé-ladi-Asir, "Asir is lord of the oath".

3-8. *sadu* and *suadu* are for *satu* and *suatu*.

10-12. The formula must have some technical sense which escapes me. — *zar* is the imperative of *za'iru* or *ziru* whence the common *izir*.

GOL. c

1. *a-na* *dam-qar* *u*
To the merchant and
2. *Da-da-a* *ki-hi-ma*
Dadā says
3. *um-ma* *Id-sa-1-sir-ma*
thus Id-sa-Asir;
4. *a-bi* *ns-ta-ri-du-a*
O my father, I have caused to come down
5. *sa-su* *A-sir-u-si-ri-ba-ni*
him viz., Asir-usiribani.
6. *hi* *w-ha-am* || *a-ua*
When the road to
7. *a-lum* *iz-za-ba-at-ni*
the city he takes
8. *a-na-ku* *um-ma* *a-na-ku* *al-lik*]
I did thus; I went
9. *a-na* *Mas-ba-ni* *u*
to Masbani and
10. *A-sir-kal-la-ma-ma*
Asir-kallama, and
11. *ti-ir-tam* *sa* *Da-da-a*
the orders of Dadā
- Edge 12. *az-ba-at* *a-si-ki*
I to ok; the cords
- Edge 13. *sa...-ti* *ir-ba-a*
of the four?
14. ... *la* *i-si ? -ba* ||
he did not break ? .
15. *sa-su* *A-sir-u-si-ri-ba-ni*
Him, viz., Asir-usiribani
16. *su-ti bi lu ma* *a na*
cause to be brought, and to

17.-*ta-su* *su-ri-i-ha*
 his.... cause to descend
18. *Mas-ha-ni* *ma-anu-tue-tum*
 Masbani. The oath
19. *sa* *a-anu* *ma-ri* *ti-bu-lu*
 which to my son you uttered
20. *a-za-ar?* *ti-ir-ta-ga* *a-zi-ir*
 I disallow?; thy orders I reject.
21. *Mas-ha-ni* *u* *A-sir-kal-la-uu*
 Masbani and Asir-kallama
22. *ku?* -*ma* *ti-ir-tam*
 have.... and the orders
23. *sa* *tu]-la-ma-ta* *e-su-u*
 which thou didst give have disobeyed.
24.-*tum* *la* *i-ga-za-at*
 The is not binding?.
25. *hi-su* *sa* *si-ga-a*
-
- Edge 26. *la?* -*ma-ta* *ti-ma-li*
 yesterday?
27. *ta-a-ni* *ti-a-ta-ni?*

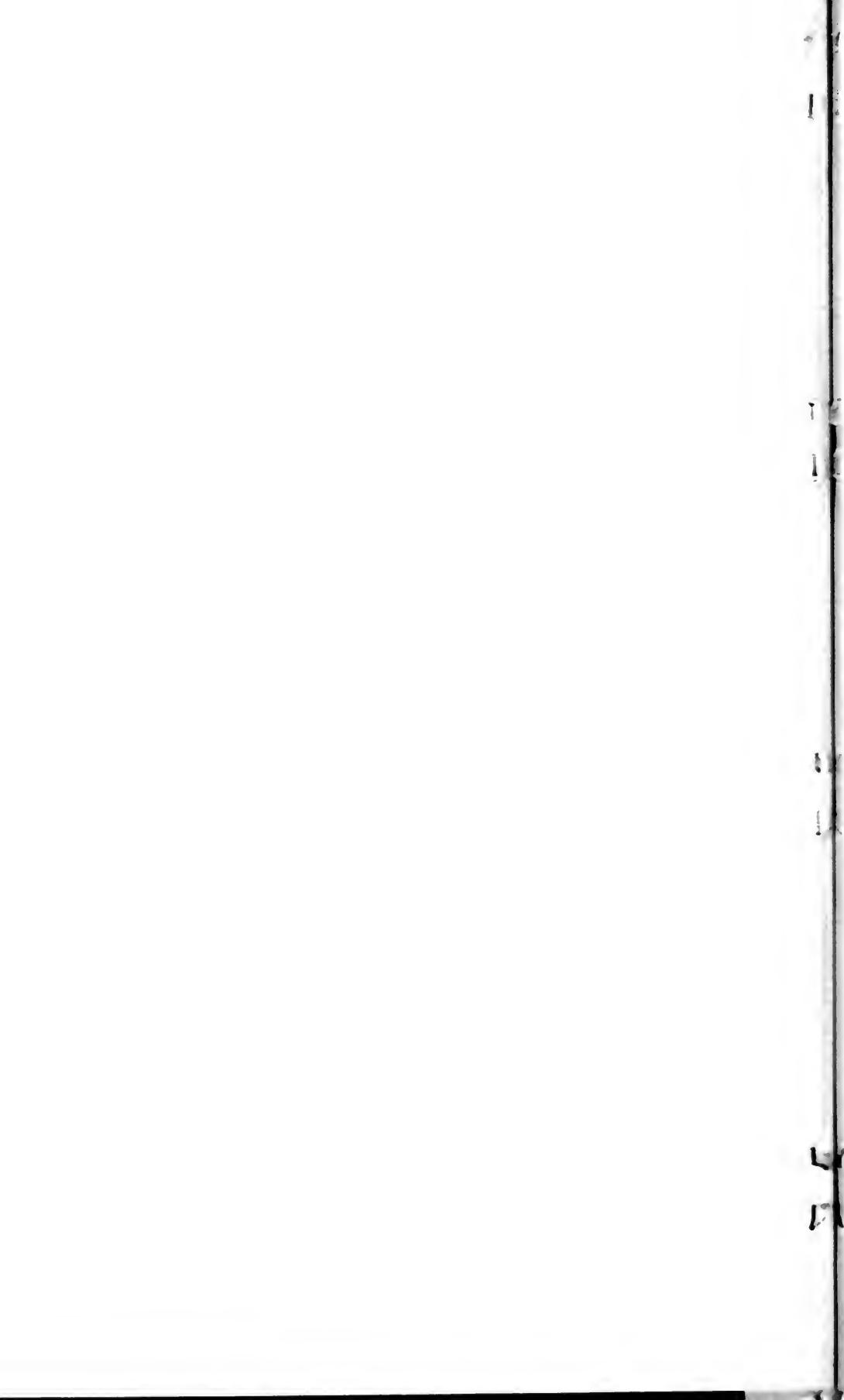
The above is given with all reserve, since the tablet was in a bad condition and my first hasty copy of the text has never been revised. I am not even sure whether the lines marked "Edge" are in their right positions.

7. My copy has my *Ba-ri-iw* "the country of Batir" or Pteria instead of *iz-za-ha-at-ni*.

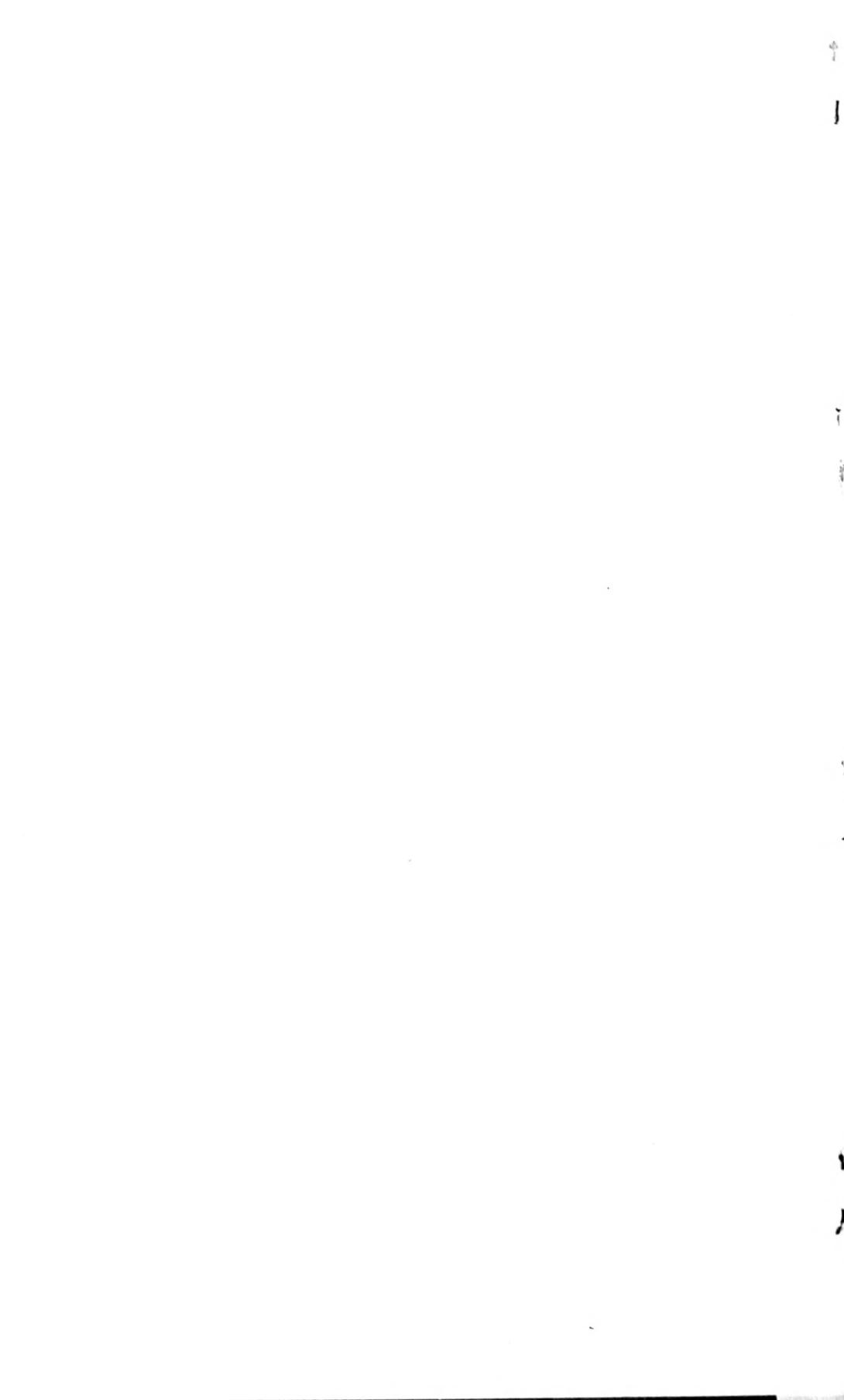
9. The name may be Bar-bani "the god Bar" or *Mas* "is my creator".

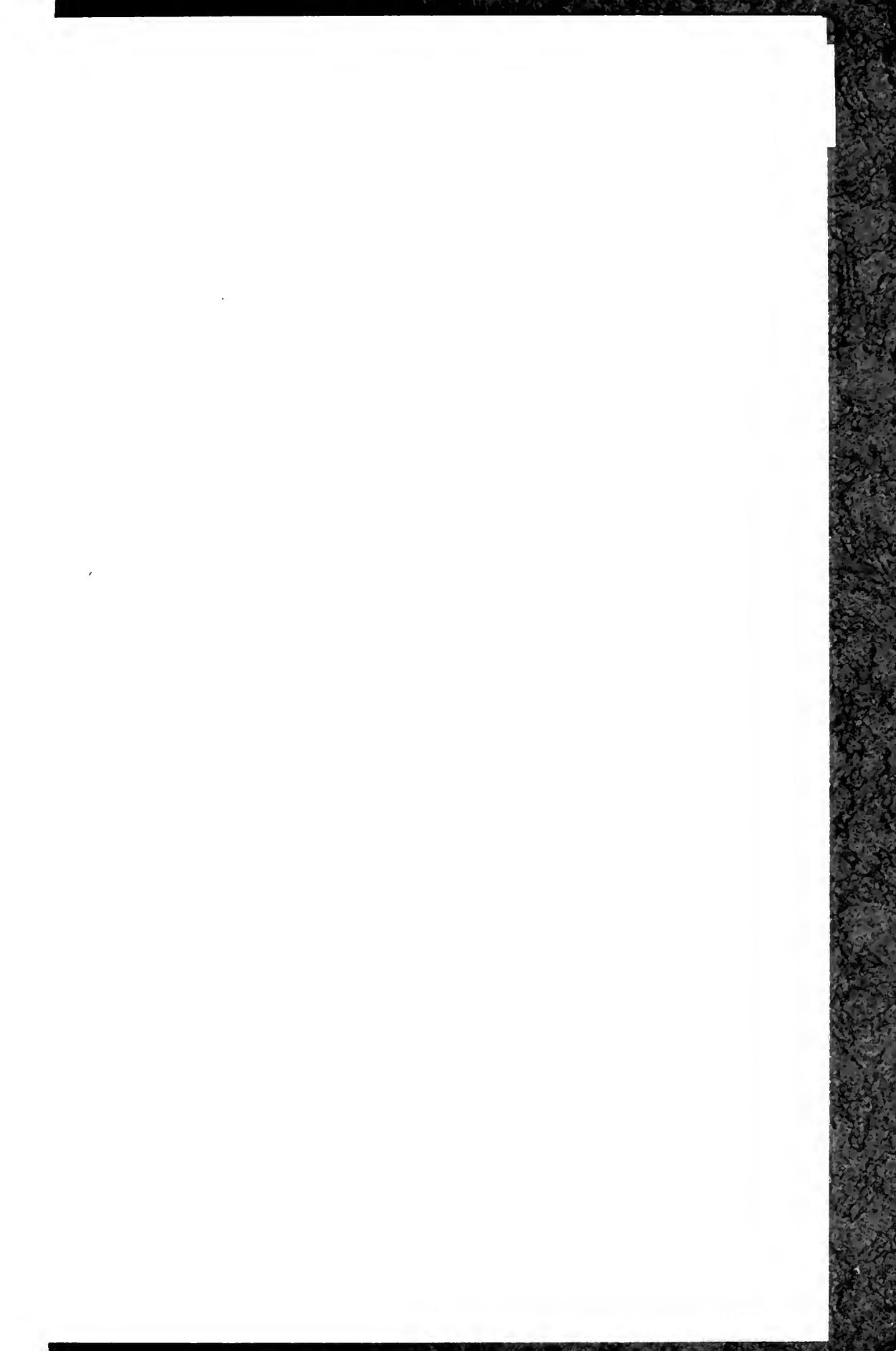
23. Literally "which thou didst teach, they have confounded".

24. *kusyudu* is a synonyme of *usyulu* and *buzzulu* "bound".









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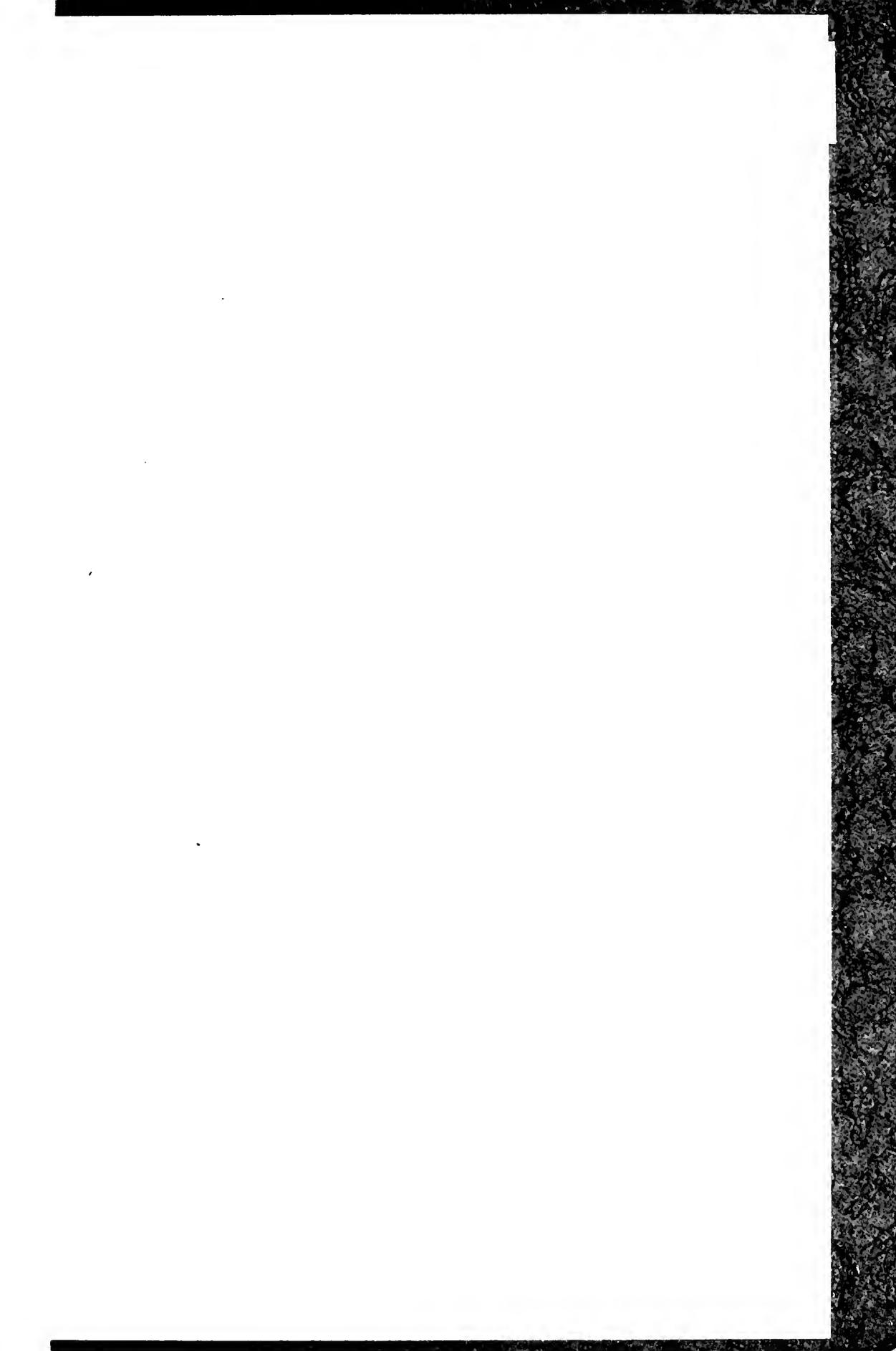
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